

SCOTTISH RITE NEWS BULLETIN

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The sentiments expressed herein do not necessarily carry the endorsement of the Supreme Council.

No. 10

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TAX EXEMPTION ON PAROCHIAL SCHOOLS IN CALIFORNIA

FOR justice in taxation, the California Taxpayers Alliance, with headquarters at 830 Market Street, San Francisco 2, and 412 West 6th Street, Los Angeles 14, California, is asking the citizens to vote "No" on item No. 3 at the forthcoming election in November.

The Alliance points out that the State Legislature, in 1951, in direct contradiction to the assurances given the voters in 1944, found and used a "loop-hole" in the Welfare Exemption Constitutional Amendment and thereupon enacted Assembly Bill 3383, granting tax exemption to properties owned by parochial schools. It is reliably claimed that the questionable legislative history of the bill demonstrates the effectiveness of the State Capitol parochial school lobby. This would appear to be substantiated by the following:

1. Commitment of a majority of the Assemblymen to support of the bill before it was publicly introduced in the Assembly through the legislative device of "co-authorship."

2. Introduction after the recess in the second half of the session when only emergency measures are supposed to be introduced.

3. A speedy adoption time to prevent public opposition from developing. Only twelve legislative days actually elapsed from the time the Assembly Committee on Revenue and Taxation began study of the measure (Friday, April 6) to passage by the Senate (Tuesday, April 24). Only one public hearing, lasting just thirty short minutes, was held at which opposition had a chance to express itself.

4. A deliberate attempt was made by the Legislature to thwart the Referendum. Assembly Bill 2327, identical in effect to Assembly Bill 3383, was passed by the Legislature on June 13, six weeks after the Referendum had been started. The Governor detected this subterfuge and vetoed AB 2327 on the grounds that it would circumvent the Referendum and thus grant the tax exemption regardless of the voters' wishes.

It is easily understood why such means had to be resorted to when it is considered that this issue was overwhelmingly voted down twice before in the state elections of 1926 and 1933; also that public sentiment against Assembly Bill 3383 was such that 326,010 Californians signed referendum petitions to protest the exemption in a near record time. The exemption was thus stopped from taking effect, pending an opportunity for the citizens to definitely annul the bill in the November state election, by voting "No" on Proposition 3.

Let us consider this tax exemption bill, as presented by the Alliance. First, it would prohibit the local taxing districts involved from collecting taxes on any of the property qualifying under its provision. Conceived and pushed through the State Legislature without due study of all the elements involved, the bill is not completely clear as to its extent, and no doubt many exemption claims would require adjudication by the courts. In essence, Assembly Bill 3383 exempts those "schools of less than collegiate grade operated by religious, hospital, scientific, or charitable institutions." No restriction is made on the amount of property in terms of land area or value exempted, which would allow parochial school interests to derive profit from increased values, nor are there qualifications as to tuition charges, type of curriculum taught, admission requirements, or availability to all children. The qualifying phrase, "hospitals, scientific, or charitable funds," is practically without meaning since no schools of less than collegiate grade exist in these categories.

Schools operated by religious orders would be the principal beneficiaries. There is a legal question as to whether nonsectarian, private schools charging tuition, and incorporated as nonprofit corporations, could be deemed exempt under the term "charitable institutions." Many organizations are so incorporated for the purpose of taking tax benefits as in the case of cooperatives.

Assembly Bill 3383 provides for exemption from all taxes imposed by the state and all subsidiary governments in the state; i.e., city, county and taxing jurisdictions in the nature of school districts. The taxes involved are primarily taxes on real property and personal property. The taxes are levied against the value of the property on the basis of uniform assessment standard laws regardless of ownership. This is the principle of equitable taxation.

Property is part of the tax base against which taxes are levied. In return, services supported by taxes are provided, such as fire protection, police protection, sewage facilities, and street facilities. These services have a tangible financial value. Property in areas without fire protection takes prohibitive fire insurance rates. The other services can be analyzed the same way. Properties of the nature of parochial schools place a higher demand upon government for these local services than the average commercial property.

Tax exemption would mean the removal from the tax base of these parochial school properties, a value upon which it is estimated there is an annual tax of from three to six millions of dollars; thus a direct shrinking of the tax base against which taxes are levied. Correspondingly, the tax rate for other taxpayers not favored by an exemption would be that much higher. Tax exemption thus is a gift of services with a concrete financial value and, as such, an indirect subsidy, involving the principle of separation of Church and State. In communities where the tax rate for public school purposes has reached the legal maximum, the loss under this exemption would be felt directly by the public schools.

Thus it will be seen that, aside from an indirect gift to these Roman Catholic parochial schools by property tax exemption Assembly Bill 3383, there is a continued responsibility in a service of considerable financial value in police and fire protection, street and sewage facility, sanitation and many of the other tax-paid services, all of which involve freedom from tax as well as service to these institutions.

It has been further disclosed by the

Taxpayers Alliance that Proposition 3, as it will appear on the ballot, is taxation for religious indoctrination because "it creates an indirect subsidy." Subsidy tax exemption is the same in effect as a direct gift of tax money. Both confer *special* tax benefits on one special group of taxpayers and *increase* the taxes on all other taxpayers.

"Proposition 3 is *not* exemption of 'schools,' but an exemption of properties that are privately owned by religious organizations and used as schools. The distinction is important in that the financial benefits of the exemption would not go to the pupils or the parents who pay the tuition, but to the treasury of the religious organization which owns those properties. [Which in the case of the Roman Catholic Church is a foreign theocratic sovereignty, the headquarters of which are in Rome.] These monies would then be used as that religious organization sees fit in the propagation of its particular faith in or out of the state.

"The proponents of Proposition 3 claim this tax exemption on the basis of the 'educational' services performed by their private institutions. However, the sole reason they maintain these institutions is to further their own religious beliefs. The 'educational' aspects are purely secondary to their purpose and exist because of state education laws."

The proponents of the above proposition are motivated solely by a "desire for money, *public money* in the millions! They seek [in the State of California as they have successfully sought in other states] . . . a *little* money now. They attempt to justify their demand by representing that they are actually giving the taxpayer a *bargain* in education in return for a *little* exemption. This same argument of presumed taxpayer benefit is used constantly to clothe otherwise unwise or improper proposals. It is the same kind of reasoning that has been used to justify such measures as *legalized gambling*. The people, however, have seen through such proposals just as they weighed this same proposal in 1926 and 1933, and voted 'No' both times. . . .

"If our constitutional guarantees of freedom of religion and worship mean anything, they mean that no one can be compelled to join or attend any church or to support any religious faith, nor to be *taxed to support somebody else's religious instruction*.

"While the amount of tax money is considerable, it is the principle that is most objectionable. Voter approval of that principle will *open wide the doors* for further demands for tax support of these private institutions in the way of textbooks, teachers' salaries,

and a dozen other costs necessary to their maintenance. Once California establishes the precedent for *any* public support of these private institutions it will be more difficult to resist the demands that are certain to come in the future.

"It is not a question of *who* is right but *what* is right! The public school system provides education for every child regardless of race, color, or creed; free and as a right. *This is real justice in education*. Thomas Jefferson said, 'To compel a man to furnish contributions of money for the propagation of opinion which he disbelieves is sinful and tyrannical!'

E. R.

PATIENTS IN VA HOSPITALS AWARDED PRIZES IN WRITING

The Information Service of the Veterans Administration reported, as of September 10th, that more than 200 veteran-patients in Veterans Administration hospitals have just been awarded \$2,500 for prizes in a nationwide writing contest sponsored by the Hospitalized Veterans Writing Project, a volunteer service cooperating with the VA's Special Services.

A record-breaking total of well over 1,000 entries was received during the sixth annual contest, some of them written laboriously on paper with weakened and crippled fingers.

The written matter of all the contestants was judged by some of America's leading writers, editors and publishers, and everyone who entered received a personal comment either from a judge or from some other well-known professional writer.

The publishers of *The Reader's Digest* presented an award of \$100 to Edgar Ritter, a patient in the Jefferson Barracks, Missouri, VA hospital, for his article, "Life in These United States."

Top prizes in the book category went to Albert Breul of Los Angeles VA hospital, winner of the Wilcox & Follett award, for his outline of a book for young people; John Parchman of the VA hospital in Topeka, Kansas, for his outline of "The Book I'd Like to Write"; and Robert Bennett, also from Topeka, who won the Rand McNally award for his story book for children, "A Day in the Life of a Sailor."

The winners in the short story category included Herbert Hall of Rutland Heights, Massachusetts, hospital, whose mystery story was judged by Ellery Queen; and Ray Hearn of the VA hospital in Danville, Illinois, whose sports story was selected as tops by the editors of *This Week Magazine*, and who also received the Writers Digest award.

In the humorous verse contest, Louis Untermeyer, world-renowned poet,

awarded the first prize to Benjamin Heiser, Wilkes-Barre, Pennsylvania, hospital. And Ted Malone, another renowned poet, gave first prize in the serious poetry group to Lester Gotha of the VA Center in Bay Pines, Florida.

The prize for the best true experience story went to Egon Harold Bauer, a patient in the VA hospital in American Lake, Washington, entitled "When Faith Helped Me Most." Guideposts Foundation editor, Dr. Norman Vincent Peale, was the judge in this category and the *Guideposts Magazine* will publish Mr. Bauer's story in a forthcoming issue.

Joseph Ganns, hospitalized since 1945 in the Hines, Illinois, VA hospital, won an IBM electric typewriter, offered for the best article on how its use could help a patient in his rehabilitation.

The \$2,500 in contest prizes, donated by publishers, organizations and individuals, consisted of about half in cash and the other half in awards aimed to help patients continue their creative activities—correspondence courses, books, magazine subscriptions and the like.

Many of the patients who entered the writing contest were helped in preparing their entries by members of local chapters of Theta Sigma Phi, sorority for women in journalism.

Mrs. Everett Fontaine is national chairman of the Hospitalized Veterans Writing Project, with headquarters at 919 North Michigan Avenue, Chicago, Illinois.

CHAPTER OF NATIONAL MULTIPLE SCLEROSIS SOCIETY

A chapter of the National Multiple Sclerosis Society has been organized in Washington, D. C. A part of the purpose of this society is to stimulate, coordinate, and support research into, and obtain and disseminate information respecting, the cause, prevention, alleviation and cure of multiple sclerosis and other diseases of the nervous system.

There are eighteen people on the Board of Trustees of this chapter, eight of whom are known to be Scottish Rite Masons. Four have received the 33rd Degree of the Scottish Rite, including William E. Schooley, Deputy of the Supreme Council in the District of Columbia; and Renah F. Camalier, 32^o K.C.C.H., is Grand Master of the Grand Lodge and a Commissioner in the District of Columbia.

If any Mason or member of his family suffers with multiple sclerosis or knows of anyone who does, please communicate with A. Blustein, 32^o K.C.C.H., Vice Chairman of the Washington, D. C., Chapter, National Multiple Sclerosis Society, 1346 Connecticut Ave., N.W., Washington, D. C.

YANKTON, SOUTH DAKOTA, BODIES PLAN UNUSUAL REUNION

THE Oriental Consistory of the Scottish Rite at Yankton, South Dakota, is planning a spectacular reunion for November 13th to 16th, inclusive, to be known as "The George Washington Masonic Bicentennial Class." This will not only be a tribute to the First President on becoming a Mason, but also to Sanford G. Donaldson, 33°, Past Grand Master of the Grand Lodge A.F. & A.M. of South Dakota, and Sovereign Grand Inspector General in that state of the Supreme Council 33°, Southern Jurisdiction. Brother Donaldson has portrayed the part of George Washington for more than twenty-five years in a fantasy entitled "The Spirit of Washington."

A marvelous production, Brother Donaldson's portrayal of George Washington was given at the George Washington Masonic National Memorial in Alexandria, Virginia, on October 12, 1933. Dr. Robert S. Barrett, 33°, Past Grand Master and Sovereign Grand Inspector General in Virginia of the Southern Supreme Council, wrote:

"The meeting held in the George Washington Masonic National Memorial on October 12, 1933, in which Grand Master Sanford G. Donaldson took such an important part, was one of the most inspiring we have ever held. We had as our guests on this occasion the officers and members of the General Grand Chapter of Royal Arch Masons, the General Grand Council of Royal and Select Masters, and the Supreme Council of the Southern Jurisdiction Scottish Rite Masons. The latter body was represented by the Grand Commander, John H. Cowles, and fifteen Active Members of the Supreme Council.

"The beautiful semicircular auditorium of the George Washington Memorial was filled to overflowing with members of the Lodge [Washington-Alexandria No. 22] and their families.

"Everyone was delighted with the presentation of 'The Spirit of Washington' by Grand Master Donaldson. He looks like Washington, acts like Washington, and talks like Washington. When he stepped from the volume of 'History' and commenced his discourse, the audience were astonished at his close resemblance to the First President. His message was eloquent and effective, and will long be remembered by those who heard it."

The late Brother Gutzon Borglum, sculptor of the famous Mount Rushmore Memorial in South Dakota, also wrote: "I have returned to the Hills and resumed work on Mount Rushmore

and the finishing this year of the face and figure of Washington. It is impossible for me to take up this task, with all the long study I have made of this amazing character, and not include the vivid impression your interpretation of our First President made, stepping out of the Book of Time for a brief moment. We, the spectators, have enjoyed something you yourself could hardly realize, because we were away at the proper distance, and the light played its part.

"As I recall what you gave me, I have often regretted the whole country could not have enjoyed the picture you fixed in mind of what Washington, in the great dignity of his home, had really been. Please accept my grateful appreciation."

The November reunion to celebrate the George Washington Masonic Bicentennial, like others in the Southern Jurisdiction, is being held by Oriental Consistory at Yankton, South Dakota, at the suggestion of Grand Commander John H. Cowles, 33°, who asked that at some time during the year of 1952 each Consistory name a class "The George Washington Masonic Bicentennial Class."

An outstanding speaker of South Dakota at this reunion will address the Consistory, telling the story of Washington, the patriot, the churchman and Mason; and Brother Harry H. Margolin, 33°, Past Grand Master of Masons of South Dakota, will give a brief history of the George Washington Masonic National Memorial. A fine pamphlet descriptive of this spectacular reunion will be presented to everyone who attends the banquet. Its content will not only be a memento of the occasion, but will help the Lodges of the state to prepare an adequate Washington Program for the remaining communications of the year, as more and more Lodges are doing.

E. R.

AN INTERESTING INCIDENT OF KLONDIKE DAYS

The following is a yarn told by Capt. John C. Schock, 32°, a member of the California Bodies of the Scottish Rite at San Francisco.

"When I was a Mate on the Yukon during the gold rush to the Klondike (Klondike means lots of fish) River, I made the acquaintance of an Eskimo who was a skillful carver and etcher of walrus ivory. I greatly admired his skill, and it occurred to me that it would be a fine thing to have him make a gavel for presentation to my Mother Lodge.

"Now came the task of explaining it to him, for it was a wide departure from his conventional line of construction. I began by explaining that I wanted a hammer of small dimensions. He understood that, or said he did. Then I wanted a picture of a man sitting down etched on it, and that he also understood. Then I wanted the man to have his hat on, so I borrowed a hat from a cheechaker as I had only my uniform cap, and, after showing him the hat and letting him handle it, he apparently understood that. I then showed him my Masonic apron, and I put it on for him. As he was plainly puzzled, I loaned it to him to prevent mistakes. We then left Saint Michaels and went on our way up the river to Dawson, leaving the matter in his hands and trusting to fate.

"We were the last boat down stream that year and were to put the outgoing mail on the waiting ocean vessel. I hurried over to Tatchek to get my gavel. He had made it all right, but how! He had a man sitting down wearing a derby and the Masonic apron, holding aloft a claw hammer, and not another thing on. Of course, the man was sitting on the ground, as I had not mentioned a chair. Well, what could I do but rush the 'thing' over to the Northern Commercial Company, have it wrapped and mailed it on the last ship of the season. I sometimes hear of that thing yet."

ROMAN CATHOLIC BECOMES A PRESBYTERIAN PASTOR

Mr. R. G. Balnicky, 32°, member of the Guthrie, Oklahoma, Scottish Rite Bodies and a convert from the Roman Catholic faith, united with the Presbyterian Church in Norman, Oklahoma, in 1943. While serving as an Aviation Flight Engineer and Mechanic in the Navy, he also served in full capacity as acting Chaplain. In 1948, he was received as a candidate for the ministry by the Florida Presbytery. Following his discharge from the Navy after a service of seven years, he attended a seminary of the Reformed Presbyterians and graduated in May, 1952. He expected Mecklenburg (North Carolina) Presbytery to appoint a commission to ordain and install him in a pastorate at Troy, North Carolina.

MANY SMALL VOICES

If each parent of a school child would lend his "small" voice to a huge chorus of betterment for our school systems, we could set in motion an avalanche which would eventually sweep a greater number of qualified men and women into the position of leadership in our schools.—*Carbide News*.

THE SINISTER HAND OF ROME IN THE MOVIES

FOR many years I have looked on in silent disgust, observing the sinister hand of Rome injecting a subtle form of bigotry and propaganda into the moving picture industry. I have decided to break my long silence and register a just complaint, which I hope will resound throughout America and cause action of a nature that will force Hollywood to adopt a policy of showing favor to no particular religion.

Upon a very cursory examination, it will be found that Hollywood follows a very definite trend when depicting religious scenes. Here it is, and every Protestant take notice: *Whenever a Roman Catholic scene of any kind is portrayed, care is taken to manifest dignity and respect; but, whenever the scene depicts a religious service in a Protestant church, an unmistakable effort is made to cast ridicule and satire on the entire service!* To illustrate my point, I shall cite the examples of four recent outstanding movies: (1) *Quo Vadis*, (2) *The Great Caruso*, (3) *Greatest Show on Earth*, (4) *African Queen*.

1. *Quo Vadis*—In this picture the Roman Catholic Church injects the much debated point of Peter's residence in Rome and the founding of a church there. It puts this forward as an established historical fact. It also boldly puts forward its interpretation of Peter's so-called primacy, and of Christ's building His church upon him (Peter) and not upon his confession of faith. It even goes so far as to state that Peter was crucified on "Vatican Hill," a name that did not even exist at the time. The effrontery of it all baffles description.

2. *The Great Caruso*—In this picture we find again the Roman Catholic Church out front in its propaganda. This insidious propaganda runs through the picture from beginning to end; in fact, the great singer becomes merely very secondary and ends up as a background for Roman Catholic propaganda. Before performances Caruso is shown on bended knee making a sign of the cross and kissing a medal. He is shown casting aside everything else to sing "Ave Maria" at a Roman Catholic midnight mass. The entire picture is saturated with Roman Catholic propaganda, and in all instances utmost care is taken to depict Roman Catholic Church services and customs surrounded with great dignity and solemnity.

3. *Greatest Show on Earth*—Here again we have a shameless display of Roman Catholicism in what should be a purely secular display. A priest in

full regalia, surrounded by a troop of altar boys—also in full regalia—blesses each and every circus wagon and coach before it sets out on the road; he even goes to the extreme of sprinkling "holy water" over all the coaches! There is not the slightest trace of anything that might reflect ridicule on this entire incident. To a Protestant it was a rather disgusting spectacle. Maybe M. G. M. or Cecil B. deMille felt they went too far and, for that reason, threw in a wreck later which would seem to offset the efficacy of the solemn blessing.

4. *African Queen*—With the instances given above, contrast the scene portrayed in the *African Queen*. The picture starts out with a scene depicting a service in a First Methodist Church. From the onset, a determined effort is made to have the service appear ridiculous. To the onlooker, this church service, which should take on the appearance of dignity and solemnity, is made to appear farcical in the extreme, and ends in a veritable travesty upon the very idea of a religious service.

Now, friends, all of this is not purely accidental; there is a sinister purpose back of it all, and some shrewd minds are operating through the moving picture industry to bring discredit on Protestantism and favor on Roman Catholicism. It is high time that Protestants throughout the entire country awaken to a sense of their responsibility. We should make a persistent and determined demand that this shameful characterization of Protestantism come to an end. Let us make a united demand of Hollywood, that the portrayal of any religious services or scenes connected with church services be deleted altogether from the moving pictures. Or, if religious scenes must come in, then demand that Hollywood give *equal justice to all religions!*

E. R.

SCHOOL BAND OF ULSTER MAY TOUR THE UNITED STATES

The *Belfast Weekly Telegraph* stated that members of Ulster's school band may make a tour of the United States.

Recordings made for the Belfast City Hall broadcasts next Christmas will be heard soon by American audiences, and, if the listeners are favorably impressed, this preliminary hearing may result in a tour of the United States by members of Templemore Avenue Primary School Band.

Mr. Samuel Kelso, of W. Erskine Mayne, Ltd., who is responsible for the city's Festive Season recording program

at the City Hall, made the first of these recordings with the school band in Ulster Hall.

On August 18th the Director of Education, Dr. J. S. Hawnt, O.B.E., left for a trip to America, bringing these recordings with him. These he expects to have played in a number of centers where he will be visiting, and the outcome might be a tour for the young instrumentalists.

Another feature of this year's program will be recordings of the Youth for Christ rally, which was held at Windsor Park recently. Mr. Kelso stated that he hopes to include in his Christmas broadcast a recording of the voices of thousands of people in singing "Onward Christian Soldiers."

The *Telegraph* stated that "with the majority of people in the middle of the holiday season, Christmas seems to be a long way off," but Mr. Kelso said, "to make sure of getting the best items for the program I must begin early, and I was determined to do so this year."

CIVIL SERVICE EXAMINATIONS

The United States Civil Service Commission announces the following examinations for positions; having no closing dates:

Medical Record Librarian, annual salary \$3,410 to \$7,040 (Grades GS-5 to GS-12); apply to Executive Secretary, Central Board of U. S. Civil Service Examiners, Veterans Administration, Washington 25, D. C.

Addressing Machine Operator, Graphtotype Machine Operator, Addressing Machine and Graphtotype Operator, Card Punch Operator (Alphabetic), Bookkeeping Machine Operator, annual salary \$2,750 and \$2,950 (Grades GS-2 and 3); *Calculating Machine Operator*, annual salary \$2,750, \$2,950, and \$3,175 (Grades GS-2, 3, and 4); *Telegraphic-Typewriter Operator*, annual salary \$2,950 and \$3,175 (Grades GS-3 and 4); *Operator (Semiautomatic Teletype Equipment)* and *Bookkeeping Machine Unit Supervisor*, annual salary \$3,175 (Grade GS-4). Apply to The United States Civil Service Commission, Washington 25, D. C.

Patent Examiner, annual salary \$3,410 to \$5,060 (Grades G-5, 7, and 9); apply to Executive Secretary, Board of U. S. Civil Service Examiners, U. S. Patent Office, Washington 25, D. C.

Instructors: Radio, Wire, Radar, annual salary \$3,175 to \$5,060 (GS-4 through GS-9); apply to Executive Secretary, Board of U. S. Civil Service Examiners, Headquarters, Signal Corps Center and Fort Monmouth, Fort Monmouth, New Jersey, or to any Civil Service Regional Office. Applications will be accepted until the needs of the service have been met.

RELIGIOUS CIVIL LIBERTY NEEDS CONSTANT GUARDING

A CAREFUL survey of our history plus a constant watching of current events reveal the fact that citizens must be ever on their guard if they would preserve religious and civil liberty for themselves and their children.

Speaking at Winona Lake Bible Conference, Winona Lake, Indiana, recently, Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State (P.O.A.U.), delivered one of the most forthright addresses on the subject which has been heard in many a day. He cited the fact that several countries have Constitutions which guarantee religious freedom on paper, but that, in practice, many groups are denied the rights mentioned in the Constitutions of such countries. He cited Colombia, Article 53 of whose Constitution guarantees freedom of religion, but any practical application of it is a fiction, as Roman Catholic priests have led mobs against Protestants. Similarly, the United Kingdom of Libya "assures complete freedom to all religions, while declaring Islam to be the state religion." Soviet Russia boasts of separation of Church and State yet uses the Russian Orthodox Church as a puppet, placing its moral force at the service of the government and it is in turn protected by the government.

Doctor Archer defined religious liberty as "a great ideal, and, like all great ideals, it is never attained perfectly in practice. As this ideal has been formulated in the American Constitution, and as it has been enshrined in the American tradition, I think it has come closer to perfection than in any other place or time. Our day-to-day observance of the ideal, alas!, leaves much to be desired, but I believe that our theory of church-state separation is the soundest legal embodiment of religious liberty ever conceived by man, and that, with all our shortcomings, we practice the ideal more effectively than the other peoples of the world."

There is nation-wide propaganda put out by the Knights of Columbus asserting that the First Amendment merely guarantees freedom *for* religion and *not* freedom *from* religion. Doctor Archer aptly quoted Rev. Dr. Emlyn Davies, a Baptist minister of Toronto, Canada, as saying: "No man can be religious unless he is free to be irreligious." Similarly, in his Dissent in the New York Released Time case (No. 431, Supreme Court of the United States, April 28, 1952), Mr. Justice Jackson observed: "The day that this country ceases

to be free for irreligion it will cease to be free for religion—except for the sect that can win political power."

Doctor Archer points out that while in America we do not burn dissenters today, yet "all too many of our people still cling to the primitive belief that organized society—the government—has the right and the duty to force acceptance of ultimate spiritual truths (as defined by the dominant groups in that society) upon all citizens. The people must be granted only 'freedom of religion,' not 'freedom *from* religion.' They are to have the right only to accept, not to reject."

This view, he pointed out, leads to the idea that "the public schools must include, in their curriculum, instruction in a body of religious doctrines which are acceptable to the leaders of the so-called 'major' faiths. . . ."

But, of course, the above attitude tramples on the rights of minorities, and minority rights were guaranteed by the American republic at its birth and that made "the new nation the world's great hope."

There was much debate in Congress over the wording of the First Amendment, but Congress finally adopted the amendment as it reads today. Rather than make a frontal attack on the principle of the First Amendment, the advocates of a government-supported religion are today trying to change its meaning. As Doctor Archer so truly said: "Their success would mean the beginning of the end for religious liberty in America."

To prevent their success, P.O.A.U. was founded four and a half years ago, Doctor Archer stated. Its founders were religious and lay figures well known for their services to democracy. The new organization issued a Manifesto in January, 1948, which stated its basic purposes as follows: "(1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed; (2) to redress the specific violations which have recently come into force; (3) to resist further encroachments upon this constitutional principle."

This Manifesto stated further: "The effect of the First Amendment is to invest the makers and administrators of our laws with the ultimate guardianship of religious liberty and religious tolerance. If they maintain unimpaired the principle of separation of Church and State, the churches can continue, as they have done since the founding of the Republic, to live together

and face their differences with mutual respect and comity in the open forum of freedom, where the rules are tolerance, persuasion, argument and example."

The Manifesto was signed by John A. Mackay, president of Princeton Theological Seminary; Edwin McNeill Poteat, then president of Colgate-Rochester Divinity School; G. Bromley Oxnam, bishop of the Methodist Church; Louie D. Newton, president of the Southern Baptist Convention; and Charles Clayton Morrison, editor emeritus of *The Christian Century*.

These nationally known Protestant leaders appealed to all liberty loving Americans, regardless of faith or belief, to join with them in a common patriotic endeavor to preserve America's unique tradition of freedom.

Doctor Archer closed his Winona address with an appeal that our deeds square with our fine words in order that religious liberty may ever be a fact and not fiction in our country. He quoted the following memorable words of Woodrow Wilson: "Our liberties are safe until the memories and experiences of the past are blotted out and the *Mayflower* with its band of Pilgrims forgotten; until our public school system has fallen into decay and the nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests."

S. W.

TIME

B. J. HARRINGTON, R.A.M.
3819 Walnut St., Kansas City 2, Mo.

TIME is the essence of all contractual agreements of the present day.

Time is of no consequence to the Great Architect of the Universe. We are informed, by many scientists, that it required millions of years to create the earth as of today. Moses confirms this fact in his statement, "In six days the Creator made the earth and heavens and all that in them is." These were not days of twenty-four hours each, but as periods of time.

Ten thousand years elapsed between the placing of the plans of the Creator on the trestleboard of the Great Pyramid, built by Osiris, and the completion of these plans in the advent of Christ.

It behooves each Mason to evaluate the lessons taught by the exemplification of our ritual, in reference to the Sanctum Sanctorum, or Holy of Holies, as depicted on the trestleboard of the Great Pyramid.

The average man believes a thing first, and then searches for proof to bolster his opinion.—Elbert Hubbard.

RENDERING TO CAESAR AND GOD LINKED WITH THE TWO POWERS

ONE of the most cherished and widely discussed episodes in the life of Jesus of Nazareth, as recorded in the New Testament, has to do with the payment of the Tax Money. The Herodians and Pharisees, although the former were a political group and the latter an ecclesiastical one, wanted to entrap Him with a question that might land Him in jail.

"Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?" (Matthew 22: 15-22, Revised Standard Version). Being shown the coin He requested to see, "Jesus said to them, 'Whose likeness and inscription is this?' They said, 'Caesar's.' Then He said to them, 'Render therefore to Caesar the things that are Caesar's and to God the things that are God's.' The context concludes the matter with these words: "When they heard it they marvelled; and they left him and went away." This exchange of question and answer, malice prompted questioning and rapier thrust of common-sense reply, is also recorded in Mark 12: 13-17, and Luke 20: 19-26. The episode is thus recorded in each of the Synoptic Gospels in similar although not identical language. The phrase, "Render therefore to Caesar the things that are Caesar's and to God the things that are God's," has echoed down the centuries, and has been applied by clergymen not only to the ethics of the individual but to the 1,500-year struggle between emperor and pope and, since the Reformation, between Church and the State, between Religion and the State, a struggle that from the start has been bound up with the theory of the Two Powers—civil and ecclesiastical, physical and moral, temporal and spiritual.

Over this long-debated issue of the relation between Church and State, "either the State absorbed the Church, as in the Roman Empire, with the Emperor as *Pontifex Maximus*, or the Church absorbed the State, as in the Jewish theocracy, with the High Priest as King," said the late Charles C. Marshall in his penetrating book, *The Roman Catholic Church in the Modern State*.

With the advice about rendering to Caesar and also to God whatever belonged to each, "the Nazarene law-giver," continued Mr. Marshall, "promulgated a law theretofore unknown in the political and social life of men. *Had the law been followed* (emphasis added), Christian society, from Pentecost on, would have been characterized by the separation of Church and State

rather than by a union which mingled the things of God with the things of Caesar in a profane miscarriage."

But there was more to the proposition than that—it dealt with a division of the world's property, and Mr. Marshall brilliantly discussed this intricate problem, stating that "the Christian Church in the West might have avoided that status of sovereignty which, under the theory of the Two Powers, necessarily led to the apportionment of the power and wealth of the world between the Church and the State, and to the present disordered condition of the institutional Church in the welter of political and material interests."

There are some well-meaning but mistaken churchmen who hold that Christianity is a part of the Common Law and cite Daniel Webster's position and his argument in the famous Stephen Girard Will case in the 1840's. Webster claimed that Christianity was part of the Common Law and the will was contrary to public policy and, therefore, unconstitutional. But the Supreme Court of the United States ruled that the exclusion of sectarianism from the institution did not exclude Christianity. Thus Webster was wrong when he claimed that Christianity was part of the Common Law.

In 1814, Thomas Jefferson stated in a letter to Thomas Cooper that the political state is a "society of men constituted for protecting their civil interests. . . . Our civil rights have no dependence upon our religious opinions." Magna Charta "terminates the period of the Common Law, or *lex non scripta*, and commences that of the statute law, or *lex scripta*. . . . Christianity neither is, nor ever was, a part of the Common Law."

The Anglo-Saxons reached England in the fifth century, Christianity not until the seventh century. The Common Law was in existence for two centuries before Christianity's arrival. Furthermore, between the introduction of Christianity and Magna Charta, Christianity was also not a part of the Common Law.

Rev. Dr. Conrad H. Moehlman in his latest book, *The Wall of Separation Between Church and State* (Beacon Press, 25 Beacon St., Boston 8, Mass., \$3.00), goes into detail on this subject, citing various authorities.

English lawyers, it is said, were responsible for popularizing the phrase that "Christianity is parcel of the laws of England." By 1728, the Court assumed that Christianity and the Laws of England were intermingled. Black-

stone, through his *Commentaries*, helped make this notion generally accepted, although it is held by some writers on Blackstone that he never gave the subject critical consideration. In fact, not even the Decalogue was ever made part of the Common Law of England. Halsbury holds that the English Courts show findings which support Jefferson's view that "Christianity neither is, nor ever was, a part of the Common Law."

The laws of England draw a sharp distinction between the laws of the State and the laws of the Church. The laws of the Church are binding only when embodied in the statutes of the State. During World War I, the highest appellate court in England turned thumbs down on rulings of the lower courts which had held that "Christianity is part of the Common Law."

Lord Sumner stated: ". . . the phrase 'Christianity is part of the Law of England' is really not law; it is rhetoric. . . . 'Thou shalt not steal' is part of our law. 'Thou shalt not commit adultery' is part of our law, but another part, 'Thou shalt love thy neighbor as thyself,' is not part of our law at all. [Compare Cooley's *Limitations*.] Christianity has tolerated chattel slavery; not so the present law of England. . . . Our Courts of Law, in the exercise of their own jurisdiction, do not and never did, that I can find, punish irreligious words as offenses against God. As to them, they held that 'Deorum injuria dis curae'."

The State can and does take care of "rendering to Caesar" and the individual's conscience handles the "rendering to God." While America is in large part and nominally a Christian nation, Christianity is not established by law. Article XI of the Treaty of Peace and Friendship between the U.S.A. and Tripoli, June 10, 1797, stated that "the Government of the United States is not in any sense founded upon the Christian Religion." Nevertheless, the Courts have, on numerous occasions, pointed out that both State and Church are best served when they are kept separate. In fact, Madison condemned the theory that Church and State depended upon each other for survival. The churches have prospered more in Protestant America, where Church and State are kept separate, than in any other place on earth. Thus it has been abundantly proved over the years that this "separation" in no sense interfered with "rendering" to both God and Caesar whatever was due each. S. W.

Political power, if surrendered, will surely be used to close the door of advancement and to fix new disabilities and burdens until all of liberty shall be lost.—Abraham Lincoln.

THE CHARACTER BUILDERS

T/SGT. GASTON B. BORNE, 32°
Grand Consistory of New Orleans, La.

"ARE you a builder?" Masonic Brethren who visit DeMolay Chapters frequently will discover that they are always welcome. These young men appreciate having Masonic visitors. Fathers of DeMolays who have Masonic connections should make it a practice to visit these chapter meetings as often as possible.

These young men possess excellent leadership ability. Many of the great treasures for humanity's benefit remain untapped within these young people, just waiting to be discovered, cultivated and guided into their proper channels.

The vision of youth can accomplish great things for human progress if their hidden talents are searched out and developed. If we adults desire to bring to the surface the great resources that remain untapped within our youth, it is necessary that we help them to discover themselves.

The Order of DeMolay, composed of young men of high school and college age, is rich in leadership ability. I have visited many chapters throughout the United States and was pleased with the beautiful work and leadership in all of them. But most of them are in need of more adult interest. If we, as Masons, would do our utmost to take special interest in the projects these young men sponsor, we would not only help them, but we would also benefit ourselves. One can obtain a great amount of satisfaction in uplifting and promoting the "Character Building" projects of these fine young men.

We Masons naturally want our sons to follow in our footsteps; hence, it would be wise for us to convince them that we are genuinely interested in their success as "Character Builders."

The future success or failure of our American way of life depends on young men like the DeMolays. They are the citizens of tomorrow. Are we to trust in chance, only, to see them grow up as good Americans, politically wise Americans, and spiritually and morally wise Americans, or are we to pitch in and help them grow up to our expectation?

The amount of time we can give to this splendid youth movement will live in our hearts as a beautiful memory of something constructive that we have accomplished during our lifetime as Masons. A constructive, active participation in DeMolay programs by us as Masons will become a living shrine in the hearts and minds of these young Americans and leaders of tomorrow.

When we joined the ranks of Free-

masonry, we were told that Masonry represented a life of service to Deity, humanity and country. Can we as Masons think of a more constructive way to serve Deity, humanity and country?

"I did not come to be ministered unto, but to minister." Do we recognize the moral value involved when duty to serve these Character Builders calls us? Here is a case in point. A Brother related the following incident:

"Some time ago my son applied for membership in a DeMolay Chapter and was accepted. At first he seemed reluctant to be active and accept responsibility. I was rather curious, and one day I decided to have a man-to-man talk with my son. This is what happened:

"Father: 'Son, what seems to be the cause of your lack of interest in DeMolay?'

"Son: 'Dad, I am too well-bred to be rude, so I find it rather difficult to explain.'

"Father: 'Son, let us be pals; tell me exactly what is your problem.'

"Son: 'Well, Dad! It is rather hard to explain in words just how a young man feels when entering a new organization. It seems like most of us young men in the chapter are lacking in leadership planning. We feel that we could use more adult support, support that will advise, not dictate. I have often wondered why the fathers who are Masons do not take an active interest in our chapter. I do not intend to be rude by my attitude, but I just cannot help wondering why you and I cannot enjoy fellowship together by attending meetings. The experience you have, Dad, as a businessman could prove valuable to us boys.'

"Father: 'Son, I really never realized that young men in DeMolay would appreciate the presence of their fathers. From now on you can count me in on all projects the Chapter may undertake.'

The results of this little friendly conversation between father and son were constructive and productive of good results. The father has been a constant and devoted advisor to this chapter. Loved and highly respected by all DeMolays and their families, he has found and enjoyed much happiness and satisfaction from such affectionate loyalty.

The son became very active in chapter activities and reached the Master Counselor Chair, the highest office available in his DeMolay chapter. Dur-

ing his term of office many old members were reinstated and thirty new members were initiated.

The chapter sponsored many projects, social, moral and spiritual. Dances and other entertainment were organized between DeMolay boys and Rainbow girls. The DeMolay boys and Rainbow girls attended a joint church service. It seemed that all Masonic Lodges and Eastern Star Chapters were well pleased with the sponsoring of this progressive chapter.

"What shall it be?" Idleness, lack of interest or activities in character building?

ST. JOHN'S COMMANDERY, R. I. HOLDS 151ST CONCLAVE

St. John's Commandery No. 1, which claims to be the oldest permanent organization of Knights Templar in America, held its 151st Annual Conclave, October 6, 1952, in Freemasons Hall, 127 Dorrance Street, Providence, Rhode Island.

This Commandery was established, August 23, 1802, and Sir Thomas Webb was its Grand Master. On May 6, 1805, a convention of Knights Templar was held in Providence and Sir Knight Webb and his friends organized a State Grand Encampment of Rhode Island and the Jurisdictions belonging to it. Sir Knight Webb was chosen General Grand Master. At an extra assembly held, October 7, 1805, an application for a Charter was received from St. John's Encampment, which was granted.

In 1807, the name of the Grand Encampment of Rhode Island was changed to the United States Encampment. But, in 1816, the old name was resumed, and later it became the Grand Encampment of Massachusetts and Rhode Island. This Grand Encampment, through its delegates, assisted in the formation of the General Grand Encampment in June, 1816, and gave its allegiance to that Body.

When the Grand Commandery of Massachusetts and Rhode Island was formed, May 6, 1805, precedence was given to St. John's Commandery and it was numbered "One." Boston Commandery was numbered "Two."

VENERABLE OKLAHOMA MASON DIES

William H. Essex, 33°, who died at the age of 95, on July 23rd, at his home in McAlester, Oklahoma, was given a Rose Croix funeral service at the Scottish Rite Temple. He was a Mason for more than 66 years. The Knights Templar participated in the funeral by forming the guard of honor, and escorted the remains to the grave-side, where members of the Blue Lodge, McAlester No. 9, conducted the rites.

32ND ANNUAL CONVENTION OF THE NATIONAL SOJOURNERS

THE National Sojourners, Inc., an organization consisting of commissioned and warrant officers (past and present) of the uniformed forces of the United States who are Master Masons, held its 32nd annual convention in Baltimore, Maryland, May 23 and 24, 1952. The Host Chapters were Baltimore No. 7, Fort George G. Meade No. 4, Aberdeen No. 221 and Edgewood Arsenal No. 274. The invocation was offered by Col. Ralph W. Rogers, U.S.A., Rtd., National Chaplain. Capt. J. Wilson Corwin, General Chairman, extended a warm welcome on behalf of the Host Chapters. Deputy Chief Solicitor Edwin Harlan, representing the Mayor of Baltimore, extended a cordial welcome for that city; Brother John A. Messey, Past Grand Master of Masons in Maryland, extended a welcome to the Grand Jurisdiction of Maryland on behalf of the Grand Master and all the Masons of the state, and the National President, Capt. Russell B. Wine, responded to the addresses of welcome, expressing thanks on behalf of the National Sojourners.

Messages of greeting and regret were read from General Rice, Colonel Welch, Colonel Howe, Colonel Bailey, Captain Bradley, Lt. Colonel William Moseley Brown, Rear Admiral Johnson, and the National Historian, Colonel Unmacht.

Seven resolutions were received from the Vice-Chairman of the Americanization Committee too late to be published. They had been hurriedly considered by the Resolutions Committee and approved by the Committee of 33. Three of them, having been previously adopted, were reaffirmed: a resolution opposing World Government, a resolution opposing circulation in the United States of U.S.S.R. Information Bulletin, and one opposing the Genocide Pact. This is a proposed treaty or convention entitled, "Convention on the prevention and punishment of the crime of Genocide," which falls within any of the following acts committed with intent to destroy, in whole or part, a national, ethnical, racial or religious group, such as:

- (a) Killing members of the group;
- (b) causing serious bodily and mental harm to members of the group;
- (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) imposing measures intended to prevent births within the group;
- (e) forcibly transferring children of the

group to another group. The treaty or convention was sent to the Senate of the United States by President Truman with recommendation of ratification, July 16, 1952.

The opposition to the ratification of the Genocide Pact was based primarily upon the fact that Article VI, Clause 2, of our Constitution would be abrogated. Our Federal Constitution provides that all treaties made under the authority of the United States shall be the supreme law of the land and the judges in every state shall be bound thereby, anything in the Constitution or laws of any state to the contrary notwithstanding.

Another resolution adopted was based upon the Joint Resolution (S. J. Res. 130), February 7, 1952, by Senator Bricker of Ohio, sponsored by fifty-eight other Senators, "proposing an amendment to the Constitution of the United States to prevent treaties and executive agreements from being used to abridge individual rights and undermine the sovereignty of the United States, and to prevent such treaties and agreements from destroying the Constitution." The Sojourner's Convention went on record as urging the Judiciary Committee of the United States Senate to take early action on Senate Joint Resolution No. 130.

A resolution was adopted which provided that the display of flags of international organizations or other nations in equal or superior prominence or honor to the flag of the United States, or in place of the flag of the United States, should be prohibited.

Resolutions were also adopted (1) supporting the McCarran-Walter measure affecting our immigration and naturalization laws, and especially protecting the interests of all our citizens by excluding foreign interests with ideologies at variance with our Constitutional system of government; (2) opposing the distribution of pamphlets, "Toward World Understanding," published by UNESCO (United Nations Educational, Scientific and Cultural Organization), an agency of the United Nations, which would tend to poison the minds of our youth, beginning at the earliest period, in kindergarten or infant school, and which tend to belittle and undermine love and pride of country, its ideals and traditions, and to secure the internationalizing of education and the teaching of ideas in the classroom to educate the children to be

citizens of the world in preparation for world government; (3) favoring our asserting sovereignty over areas of the Antarctic Continent explored by our citizens, and urging the Congress of the United States to pass H.J. Res. 291, introduced by Representative Tolleson, or similar legislation looking to the same objective.

The action on the McCarran-Walter bill was taken on a substitute resolution put by Colonel Bettelheim, 32°, P.G.M., Grand Lodge of the District of Columbia.

A motion, offered by Admiral Hamlet, 33°, that \$5,000 be appropriated for the ensuing year for Americanism activities, was referred to the Trustees. It came up without an appropriation on the following morning and was passed on the Admiral's motion when Colonel Hulett proposed "a living memorial in the form of an Americanism Foundation to which contributions could be made and a continuing perpetual trust be set up for Americanism purposes." It was the sense of the Trustees that funds be made available not to exceed \$5,000.

Admiral Hamlet also moved that the Secretary of the Sojourners "convey to Grand Commander John H. Cowles, who lies sick in Mount Alto Hospital in Washington, D. C., that the sense of the convention is that we miss him greatly; we extend our sympathy for his illness and hope for his complete and rapid recovery."

A plaque was presented by the Sojourners and placed on the Blair House in Washington, D. C., in commemoration of Leslie Coffelt, which reads as follows: "In honor of Leslie Coffelt, White House Guard, who gave his life in defense of the President of the United States here at Blair House, November 1, 1950. 'For loyalty, bravery and heroism beyond the call of duty.' Presented by National Sojourners in commemoration of his sacrifice. Dedicated May 21, 1952, by President Harry S. Truman."

Washington Chapter No. 3 of Washington, D. C., presented the Fries-Oliver Cup for inter-chapter competition in Americanism, which was accepted by the National Sojourners.

Maj. Gen. John K. Rice, who is now in Italy, was elected National President for the ensuing year. The 1953 Convention will be held at Los Angeles, California, during the third week of May.

E. R.

Life admits not of delays; when pleasure can be had, it is fit to catch it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased.—*Samuel Johnson.*

SCHOOL BOARD DECISION

THE public school board in Carlisle Township, near Elyria, Ohio, on August 22nd announced that school buses this fall will carry only public school children.

This announcement caused Roman Catholic and Lutheran parents, whose children in past years have been carried daily to parochial schools there, to ask the school board to reverse its decision.

The board's decision, which was reached last fall by four members of the East Carlisle school district board, labeled the free transportation of parochial school pupils as an "abuse of public funds"; that such services were for public schools only. Feeling that its ruling would create dissension by the parents of the pupils of the private schools, the board asked that the ruling be accepted "without rancor or bitterness," and that any discussion or action be "kept on an intellectual rather than an emotional level."

It appears that the board tentatively agreed to rescind its ruling if a majority of the local voters opposed it. The Roman Catholic voters make up about 25 per cent of the votes.

A Roman Catholic stated that he felt they could win if "only we can talk neighbor-to-neighbor with the other residents. We want to argue economics, not principle. It costs a lot less to transport pupils than it does to educate them, and we pay our share of the education of the public school children."

Board members held that their ruling "is not aiming to destroy . . . on the contrary it most emphatically is aimed at maintaining private schools as really private, unencumbered and uninfluenced by receipt of public funds."

A letter to residents, jointly written by four board members, warned, "any aid is a foot in the door."

The resident was indeed frank when he said, "We want to argue economics, not principle." We may add that the Roman Catholics have little respect for principle, particularly the constitutional provision in our states against aid to parochial schools, where their interests are directly concerned.

As stated in the fourth paragraph of this article, the board tentatively agreed to rescind its ruling if a majority of the local members opposed the action. Accordingly, an article in the *Cleveland Press* of August 28th stated that the board did rescind its ruling of the 22nd. Petitions showed that 721 of the district's 1,146 voters, of which only 25 per cent were Roman Catholic, with some Lutheran votes, favored public transportation for the parochial schools.

The *Cleveland Press* stated that the

board's new ruling, hailed by both sides as "democracy in action," meant only a sprinkling of opposition. William Witt, a former board member, called the petition a pressure instrument, pitting friend against friend, neighbor against neighbor, and even religion against religion. "I am against government by petition," he added. "Let us do it by ballot, where we can vote secretly."

It may be further added on the general question that this petition, hailed by both sides as "democracy in action," is an action against provisions of the organic law of Ohio and of the First and Fourteenth Amendments of the Constitution of the United States. Certainly, the action of local authorities in a specific case, by petition, cannot be said to be "democracy in action" when it abrogates the organic laws of the state and those of the Federal Government.

The proper functioning of "democracy in action" would be a referendum to repeal the constitutional provisions of Ohio and the Federal Government in the matter.

The Roman Catholic Church has sought throughout the country, in its various 1,500 violations of our laws with respect to aid to parochial schools, to have this question settled in each instance by a local vote or petition where its voters are largely in the majority, or where its influence by boycott or otherwise can be used to the advantage of that church. E. R.

STATE-WIDE MASONIC RALLY GUTHRIE, OKLAHOMA

As has become the custom, the Guthrie Scottish Rite Bodies will co-operate with the Oklahoma Grand Lodge in sponsoring a state-wide Masonic rally in the Scottish Rite Temple at Guthrie, October 14, 1952.

The Master Mason Degree will be conferred by a select team. J. E. Cole, 32°, K.C.C.H., Grand Lecturer, will be in charge of the first section, with Lee F. Parks, 32°, K.C.C.H., Grand Master, presiding. The second section will be conferred in full dramatic form, using elaborate paraphernalia, scenic and electrical effects of the Cathedral.

According to *The Oklahoma Consistory* bulletin, "during the degree work, the ladies will be entertained in the several parlors of the Cathedral with programs varied to suit all tastes. Following the ritualistic work, the ladies will be admitted to the auditorium for an open meeting. Leslie H. Swan, 33°, Past Grand Master and Master of Kadosh, will act as Master of Ceremonies. The Scottish

Rite Quartet will entertain, and Brother Henry F. Collins, Past Grand Master and present Grand Secretary of the Most Worshipful Grand Lodge, Ancient Free and Accepted Masons, of the State of South Carolina, will be the speaker."

It has been found, as stated by Brother Parks, Grand Master, that "the full meaning of the beautiful teachings of Masonry are more fully demonstrated through meetings such as this, at which time we meet and fraternize with our Brother Masons and their families. Through these gatherings we are again impressed with the true significance of the Masonic Doctrine.

"The great living central principle in Masonry is the existence and perfection of Deity; on this as a cornerstone, every other principle and duty are based. As Masons we proscribe no man for opinion's sake, and recognize no sectarian creed. We follow the religion of truth and virtue, and this is the common center around which we assemble in one holy, indivisible bond of brotherhood—'Men of every tribe, nation and tongue under Heaven.' Such is the universally recognized doctrine of Masonry."

FIVE NORTHWEST GRAND MASTERS ARE NEWSPAPERMEN

"The Fourth Estate is at the top in Masonry in this section of the Northwest this year," as reported by Grand Master George W. Christie, 33°, of the Grand Lodge, A. F. & A. M., of Minnesota. He wrote that the Grand Masters of the Grand Lodges of North Dakota, South Dakota, Montana, Minnesota, and of the adjacent Grand Jurisdiction of Manitoba, Canada, are all newspapermen.

Edward J. Franta, 33°, editor and publisher of the *Cavalier County Republican* of Langdon, North Dakota, was installed Grand Master, June 18, 1952; Roger S. Brown, executive on the *Sioux Falls Daily Argus*, was installed at Huron, South Dakota, June 11th; George G. Hoole, 32°, publisher of a newspaper at Glendive, Montana, was installed in August; G. T. McMorran, editor and publisher of the *Souris Plain Dealer*, was installed at Winnipeg, Canada, June 5th; George W. Christie, 33°, editor and publisher of the *Red Lake Falls Gazette*, was installed, March 20th. Grand Masters Franta of North Dakota and Christie of Minnesota attended each other's installation, and both attended the installation of Grand Master McMorran in Canada.

A man's caliber may be measured by the amount of opposition it takes to discourage him.—Selected.

WHY WORK?

ERWIN LUEDKE, *Editor*

Employer-Employee Digest, Milwaukee, Wis.

JUST as there can be no greatness in drama, art or music without a great theme, neither can there be a great life without a great theme. The great theme that built America was individual freedom to diligently pursue ambitions, unhampered and unafraid; to seek new ways of doing old things better; to create new paths of progress and open new doors of opportunity. Only when individuals are free to exercise daily their individual freedom on the job can they discover new paths in the realm of science and invention. It is then that society can benefit. It is then that the individual can rise to higher elevations of living.

If every individual has the conviction and courage to conduct his own life with character and conscience, exerting every effort to make his life a success, his natural instincts will revolt against any method that will retard his efforts for personal improvement and advancement. The potential of man is to ascend ever higher and higher up the intellectual ladder; he will never contentedly accept poverty, hatred or defeatism. He has in all ages revolted when his God-given heritage has been denied or withheld.

Democracy is founded upon the significance of the individual. If this significance diminishes, if the individual feels weak and helpless, if he is afraid and intimidated, his society is to that extent Marxist rather than democratic. Any movement that dwarfs its men deliberately and claims to do so for beneficial purposes to society is, of course, communist in practice if not in theory. You cannot raise the social level unless you raise it through the action of the individual.

Man is not the collective significance of a society, but an individual life entitled to individual liberty and his right to individual happiness. This does not mean that the individual exists apart from society, that his life and liberty are unconnected with social relationship, or that he can achieve his happiness all alone. What it does mean is that society must liberate the individual and not dominate him, that it must enhance his significance and not belittle him, that it must invite his free participation and not enslave him, that it must respect and not demean him. His leaders must be his agents, not his rulers; his fellow men, individuals like himself, not fellow subjects.

There is no such thing as a collective mind, and nothing is ever created or gained unless it originates from indi-

vidual thought. Thoughts begin somewhere, and in all the realm of science and literature there is no part that is not the product of individual thought and effort. Progress becomes stifled when individual thought and action are replaced by collective thought and action.

Sound, constructive ideas lodged in the minds of some individuals must be brought to light. Ideas to be effective must be developed and amplified to give them weight. Man must not lose his identity as an individual. If he is not recognized as such but receives consideration collectively, then individual thoughts and ideas cannot be given any consideration. If individual thought can be silenced by mob psychology, then the individual will be in chains of involuntary servitude, stumbling blindly along.

MASONIC TEMPLES AND LODGES HIT BY CALIFORNIA 'QUAKE

On the morning of July 21, 1952, an earthquake in the mountain area of Tehachapi, Kern County, California, destroyed at least one Masonic Temple and greatly damaged three other meeting places. Tehachapi Lodge No. 313, F. & A.M., Tehachapi Chapter No. 188, Order of the Eastern Star, and the Rainbow Girls of Tehachapi suffered a complete loss.

Representatives of the Masonic organizations in Bakersfield and of the fourteen Lodges in Kern County held a dinner on July 25, 1952, at Bakersfield Inn to honor Grand Master Louis C. Drapeau. Reports were presented regarding the damage caused by the earthquake.

Grand Master Drapeau appointed Oscar Lawler, senior Past Grand Master of Masons in California, to serve as chairman of a Grand Lodge committee to assist the Lodges in Kern County to rebuild their Temples. Requests for assistance from the Grand Lodge are to be addressed to this committee. The Grand Lodge meets October 13th and this committee will make a report at that time. The principle on which the committee will operate is that requests for assistance from the Grand Lodge should be limited to those Temples and Lodges where the damage far exceeds their ability to carry the load by themselves. Each Lodge must first help itself to the limit of its ability before seeking assistance from others.

The Officers Association, under the direction of Brother Tom McElhaney, met at Wasco on August 12th and dis-

cussed ways and means of raising funds to assist in rebuilding the Masonic Temples that were the victims of the recent earthquake.

In the latter part of August, Bakersfield was visited by a 'quake which resulted in two dead and 32 hurt. The property damage included the crashing in of roofs, the tumbling of masonry walls, and plate glass windows shattered. Bakersfield has a population of about 35,000. The property damage was estimated at \$20,000,000 which statisticians add to the \$40,000,000 damage of last month's 'quake at Tehachapi.

EXAMPLE OF WHAT EDUCATION CAN ACHIEVE

According to a news item issued by the Health Information Foundation, 420 Lexington Ave., New York City, the citizens of Staunton, Illinois, have again demonstrated that same self-reliance which has been a part and parcel of our national experience since early settlement and pioneer days.

Staunton is a mining town of 3,000 people, a mining town which four years ago had no hospital and needed one badly.

Staunton now has that hospital. The citizens themselves resurrected an old, abandoned schoolhouse to get it, virtually rebuilding the structure brick-by-brick. There was no outside help in this task. And funds for a modern hospital, especially in a small town like Staunton where the actual cost was a staggering \$254,000, are extremely difficult to get.

But the people of Staunton raised the necessary funds themselves. They skimped and saved, and the hospital was built by their own work—manual work, head work, leg work, hard, long and all but frustrating work—built by miners, mail carriers, grocers, housewives. Women's clubs lent a hand. Church groups, Boy Scouts, civic organizations, all contributed in one way or another. There was plastering to be done and painting, wiring, hammering and sawing—even sewing.

These things were done by the average citizen of Staunton, and the town's Memorial Hospital, with its fifty beds, ultra modern operating room, and iron lung, too, today stands as both a place of merciful service and a monument to the determination, single-mindedness and self-reliance of the people of Staunton, Illinois.

Whate'er ye are, where'er ye dwell,
Ye creatures great or small,
Adore the wisdom, praise the power,
That made and governs all.

—Philip Skelton, 1707-1787.

OUT IN GOD'S WORLD

JESUS was very much a man of the out-of-doors. Brought up in what could have been little more than a mere hamlet, it is natural to think that He knew very little of the town and its ways, but was in a very real sense a country man. As we read about Him in the Gospels, there seems to be about Him very much of that out-in-the-open freshness and understanding that come from association in an intimate way with the things of Nature. But, apart from the fact that He was born and brought up in the midst of the rural scenes of a quiet countryside, we know that when He came to maturity He made a deliberate choice of such scenes for refreshment and meditation and a pondering of the deep things of life. He went out into the hills for prayer; He took long walks with His friends along quiet country roads and in the paths that skirted fields of growing grain; He found rest and relief from the crowds in the quiet places that He had learned to love.

And somehow we are forced to believe that the secret of some of the calm strength and deep spiritual understanding that were His is to be found in those quiet hours spent out in God's world. If He found such hours helpful and necessary to the nourishment and strengthening of His soul, there is every reason to believe that we ought to find them so, too.

Thomas Hardy is the great English writer of the countryside and you will remember how he so often takes his characters out on the heath or up into the hills or through the meadows or the woodlands when they have to fight out their struggle and conflicts and face their agonies and their sins. He seemed to think that the best and most appropriate place to face the stern realities of life, to come to understand its meaning and mystery, to get strength to do the hard and difficult things that must be done in it, was in contact with the elemental things out in the great world of Nature. And such peace and satisfaction as this tragic writer allows his characters to reach is usually attained out in God's sunlight or under His stars.

Thomas Hardy saw what Jesus saw more clearly and emphatically than he, that Nature may be a healer and a helper of men. In her presence one may learn very much, since in her presence the mood to learn may be given. In her presence a light may shine upon a man's darkened understanding because some false glare and glitter may be shut out. Under the stars of a summer night some scheme or plan that looked all right in the glare of a

noonday sun may take on a dark and ugly aspect. The breeze in the branches on a summer afternoon may whisper great secrets about life and duty and high ambition.

There is no doubt about it. God is in His world, His great world of out-of-doors, and He is trying to make Himself known to you and to me. It may be important this summer that we get away from people, and from the hurry and worry of ordinary living, but it is more important that, if we go to lake or woods or seashore, we go as to a great healing, comforting, inspiring mother, and in her presence we let God speak to us of many things of life and of duty and of destiny.

[EDITORIAL NOTE: The foregoing is by Hap Williams, Associate Editor of *The Informer* of Youngstown, Ohio, Official Publication of Aut-Mori Grotto, M.O.V.P.E.R., April, 1952, issue.]

COLORADO SCHOOLS TAUGHT BY NUNS DENIED PUBLIC MONEY

According to *The Rocky Mountain News*, the state and county were ordered at Sterling, Colorado, on August 28th, to cut off funds to St. Peter's School in Logan County on grounds that there is no separation of Church and State at the school.

District Judge George C. Twombly, under his ruling, instructed two nuns teaching in the public schools to refrain from wearing church garb while teaching public school children.

The original legal proceedings were brought by W. E. Outcalt, through his attorney, David Rosner, against school officials. It appears, however, that attorneys Joseph A. Cravan and Charles A. Murdock were instrumental in having two nuns named as codefendants, over the objections from Mr. Rosner, who desired that the suit be not directed against the Catholic Church but against the school board members.

The sisters — M. Georgia and M. Bertram — were named in an amended complaint by their civil names, Mary Bertram Diderrich and Mary Georgia Cooper. M. Georgia, under cross examination during hearings last February, testified that instruction in catechisms and Bible history was given to pupils of the school from about 8:30 a.m. to 8:55 a.m., before school began at 9:00 a.m.

The ruling in effect held that St. Peter's has been operated as a parochial rather than a public school, and Judge Twombly restrained the nuns from giving public school children instruction in sectarian religious teachings based on the tenets of the Roman Catholic Church.

ENEMIES OF THE HOME

Dr. Joseph M. Dawson, 32°, Executive Director of the Baptist Joint Committee on Public Affairs, 1628 16th St., N. W., Washington 9, D. C., publishes a four-page leaflet entitled "Report from the Capital." We quote two paragraphs under his headings of "Liquor Advertising in Magazines" and "Crime Programs on Television," as follows:

"Figures on the money spent by liquor interests on advertising in some of America's biggest magazines have been published by The National Temperance and Prohibition Council. During 1951, *Life* magazine carried 421 liquor ads for a revenue of \$9,912,087, a figure more than 10 per cent of its total advertising revenue for the year. *Time*, published by the same company, derived \$2,914,880 from 328 ads. *Collier's*, a popular weekly, ran 279 ads for a revenue from liquor of \$3,375,370. Incidentally, a full-page, full-color advertisement in *Life* sells for \$30,935. Many good magazines refuse to carry whiskey, wine or beer advertising, including *Reader's Digest*, *Ladies' Home Journal*, and *Saturday Evening Post*. If you are interested in stopping liquor advertising in magazines or on radio and television, write to Dr. R. H. Martin, Committee Against Liquor Advertising, 209 Ninth Street, Pittsburgh 22, Pennsylvania."

"If you are one of those thousands of American parents who have discovered you must be selective in television programs for your children, you will be interested, though not surprised, in the findings of a survey conducted in Los Angeles. During a one-week period, monitored TV programs depicted 852 major crimes, plus innumerable saloon brawls, assaults, slubbings and other 'minor' acts of violence. There were 167 murders, 112 'justifiable' killings, and 356 attempted murders. There were many robberies, jailbreaks, murder conspiracies, dynamitings, attempted lynchings and other felonies. Seventy-eight per cent of the crimes were portrayed on programs for children; 85 per cent of them before a child's normal bedtime of nine o'clock p.m. Congress has asked a committee to study the matter of TV programming, and another is at work studying the undesirable content of comic books for children. Representative E. C. Gathings of Arkansas is leading this cleanup movement."

Keep your courage up, and conversely it will keep you up.—L. L. Eames.

OUR ANCIENT AND UNCEASING BATTLE WITH INTEMPERANCE

FIFTY years ago the bishops in their address to the General Conference wrote that language failed them "to depict the poverty and squalor, the vice and crime, the political corruption, and the widespread depravation of morals" resulting from the legalized liquor saloon. If our fathers were disturbed over the dangers of the legalized liquor traffic in 1900, when the alcohol bill of the nation was \$1,172,000,000, what should we not feel in 1952 when our bill for intoxicants has reached the staggering total of nearly \$9,000,000,000?*

We pay tribute to the Board of Temperance for the vigorous, intelligent and constructive battle it has waged, especially during this quadrennium. It has exposed the spectacular growth of the liquor menace since repeal; it has fought for decency and sobriety around our military camps; it has carried the battle into Congress for the Langer Bill, prohibiting the advertising of beverage alcohol; it has promoted Commitment Day and has in its files the names of more than 3,000,000 Methodists who have signed a pledge of total abstinence. Thus the battle goes on continuously, relentlessly, religiously.

It will avail for us to pour out further our righteous censure of this abominable social curse. Since drinking has become so increasingly prevalent, and the saloon has exchanged its sawdust floor and its brass rail for the dim, carpeted luxury of the cocktail lounge, and the burly aproned bartender has given place to a girlish figure of a young woman waitress, the whole matter of drinking has moved over into a new atmosphere of social respectability. It cannot be denied that many members of our church, including some who bear official responsibility, have surrendered to this prevalent pressure and insist upon their right as individuals to indulge in social drinking. Is it wrong? Does the Church have anything, from the Christian viewpoint, to say to its members who assert that, if they want to drink, it is nobody's business but their own? Let us look at it.

Long ago the mother of John Wesley wrote her son: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you,

however innocent it may be in itself." How would drinking stand up to that test? Long before Susannah Wesley, the chief interpreter of the mind of Christ wrote: "All things are lawful for me but not all things are expedient." . . . "If meat causeth my brother to stumble, I will eat no flesh forevermore that I cause not my brother to stumble." Will the drinker accept the burden of his weaker brother's stumbling?

Immanuel Kant gave terse expression to the moral law which binds all men: "Act only by a rule fitly universal." Is it moral to do something as an individual which, if universally observed, would bring evil and disorder upon mankind? We are stewards of our bodies; we are stewards of our ability to think straight; we are stewards of our time; we are stewards of our money; we are stewards of our influence upon others. All this drives us to one inescapable conclusion: for a Christian, drinking intoxicating liquor is a fundamental moral question and must be faced in the light of conscience and the law of God. We call our people to the high doctrine of total abstinence and ask them to face their Christian duty and their social dilemma in the light of the gospel of Jesus Christ.—*Methodist Advocate, South Carolina.*

A PRAYER FOR OUR COUNTRY

DR. GUY C. TETRICK, 33°

17 W. Tenth St., Tulsa 14, Okla.

[EDITORIAL NOTE: The following prayer was delivered at the Tulsa Chamber of Commerce "Festival of Freedom" luncheon, on July 3, 1952.]

Almighty and Ever Living God, who in the mystery of grace led our fathers forth into this good and blessed land, give to us this day a deepening sense of the heritage which is ours and the duties which rest upon us as citizens.

May we learn the lessons well that those in long times past were fearless of present or future in order that this nation under God might be born, sustained and its ideals and liberties perpetuated. May we never forget the ancient command from Ancient Writ to "proclaim liberty throughout all the land unto all the inhabitants thereof," for this was cast into the bronze of the symbol of our freedom, the Liberty Bell.

To do these things through five generations and better has cost treasure on the part of some and suffering and death on the part of hosts of other Americans. This day and always we revere their deeds and their memory.

O Lord, take from our hearts the hardness of a boastful pride. Daily may we remember that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain!"

Again in the mystery of grace this is our day and generation. In the midst of the pressures and confusion of the present we may have longed to have lived in an ancient Golden Age, or that our lot were a century hence. May each of us and all peoples everywhere learn increasingly the ways of peace, of brotherhood and of humble service. May our leaders here and in all nations know that their words and deeds pass under the judgments of The Eternal and those who guide the stylus of history.

As we approach the day calling to our remembrance the events and the men who made our National Nativity, give us great joy in the preciousness of being American citizens. For the abundant blessings of crops, the wealth of mine, forest and well, of the rivers and the seas, of the skills of shop and laboratory, of the dedication of teachers, priests, and preachers, of the stewardship of press, radio and television, of men and women of vision and of dream who have brought the arts, the professions and the crafts to high perfection, for all of these we are humbly grateful for they have enriched and builded America.

May happiness and song fill our souls because of the realness of these boons. May the 4th of July be truly glorious because we Americans are jubilant. May there be a song in our hearts; may it leap to our lips. May we be unashamed because we are vocal. May our souls be thrilled with a mighty rejoicing because of our freedoms, our institutions, our homes and our work in this our day to live and serve this nation under Thee. O God, bless and sustain the United States of America. Hallelujah and Amen.

When you are bored with daily headlines, fed up on *expert views*, suffer mental indigestion from too much newsprint blues, then, 'tis time to change your diet—pick up a worth-while book. It will clear distorted vision and brighten your outlook.—*Masonic Bookshelf.*

Brotherhood, like charity, must begin at home, be resident in your town, on your street, within your heart. If the fraternal spirit does not live in you, then it does not exist at all, as far as you are concerned, and you will not recognize it in others.—*J. Richard Sneed, D.D., K.T., 32°.*

* Editorial Note: This is nearly twice as much as the whole nation spends on its entire educational systems, including public and private schools and all colleges and universities.

MISSOURI MUST CHANGE ITS LAW TO HAVE RELEASED TIME

THE decision of the Supreme Court of the United States in the New York Released Time case can affect, under certain circumstances, every state except Missouri where an injunction bars religious instruction classes, the injunction being based on Missouri's truancy laws. Religious leaders, among them Dr. Theodore C. Braun, general chairman of the Metropolitan Church Federation's Department of Christian Education, was quoted in the press as saying that the injunction would probably stand until the law was changed.

Certain Protestant groups, as well as Roman Catholic church authorities, in their efforts to discover a legal pretext to establish permanently released time in the public schools of the country, ought to read carefully and then ponder the three Dissents to the Supreme Court Decision in the New York Released Time case, Document No. 431, dated April 28, 1952, and as to whether coercion was used in the attendance of pupils to the religious classes, a fact which, if it existed, was not in the record brought before the Supreme Court, according to Justice William O. Douglas who wrote the opinion of the Court, a fact that was commented on by Justice Felix Frankfurter in his Dissent.

Quotations from these three Dissents follow:

Justice Hugo L. Black forthrightly stated, in part: "In dissenting today, I mean to do more than give routine approval to our *McCollum* decision. I mean also to reaffirm my faith in the fundamental philosophy expressed in *McCollum* and *Everson v. Board of Education*, 330 U. S. 1. That reaffirmance can be brief because of the exhaustive opinions in those recent cases.

"Difficulty of decision in the hypothetical situations mentioned by the Court, but not now before us, should not confuse the issues in this case. Here the sole question is whether New York can use its compulsory education laws to help religious sects get attendants presumably too unenthusiastic to go unless moved to do so by the pressure of this state machinery. That this is the plan, purpose, design and consequence of the New York program cannot be denied. The state thus makes religious sects beneficiaries of its power to compel children to attend secular schools. Any use of such coercive power by the state to help or hinder some religious sects or to prefer all religious sects over nonbelievers, or vice versa, is just what I think the

First Amendment forbids. In considering whether a state has entered this forbidden field, the question is not whether it has entered too far but whether it has entered at all. New York is manipulating its compulsory education laws to help religious sects get pupils. This is not separation but combination of Church and State.

"The Court's validation of the New York system rests in part on its statement that Americans are 'a religious people whose institutions presuppose a Supreme Being.' This was at least as true when the First Amendment was adopted; and it was just as true when eight justices of this Court invalidated the released time system in *McCollum* on the premise that a state can no more 'aid all religions' than it can aid one. It was precisely because Eighteenth Century Americans were a religious people divided into many fighting sects that we were given the constitutional mandate to keep Church and State completely separate. . . ." A footnote reads: "A state policy of aiding 'all religions' necessarily requires a governmental decision as to what constitutes 'a religion.' Thus is created a governmental power to hinder certain religious beliefs by denying their character as such. See, e.g., the regulations of the New York Commissioner of Education providing that, 'The courses in religious observance and education must be maintained and operated by or under the control of a *duly constituted* religious body or of *duly constituted* religious bodies.' (Emphasis added.) This provides precisely the kind of censorship which we have said the Constitution forbids. *Cantwell v. Connecticut*, 310 U.S. 296, 305."

Justice Felix Frankfurter in his Dissent stated, in part: "Again, the Court relies upon the absence from the record of evidence of coercion in the operation of the system. 'If in fact coercion were used,' according to the Court, ' . . . a wholly different case would be presented.' Thus 'coercion' in the abstract is acknowledged to be fatal. But the Court disregards the fact that as the case comes to us, there could be no proof of coercion, *for the petitioners were not allowed to make proof of it.* . . . When constitutional issues turn on facts, it is a strange procedure indeed not to permit the facts to be established. When such is the case, there are weighty considerations for us to require the state court to make its determination only after a thorough canvass of all the circumstances and not to bar them

from consideration. Cf. *Chastleton Corp. v. Sinclair*, 264 U.S. 543; *Hammond v. Schappi Bus Line*, 275 U.S. 164. If we are to decide this case on the present record, however, a strict adherence to the usage of courts in ruling on the sufficiency of pleadings would require us to take as admitted the facts pleaded in the petitioners' complaint, including the fact of coercion, actual and inherent. See Judge Fuld, dissenting below, 303 N.Y. at 185. Even on a more latitudinarian view, I cannot see how a finding that coercion was absent, deemed critical by this Court in sustaining the practice, can be made here, when petitioners were prevented from making a timely showing of coercion because the courts below thought it irrelevant." (Emphasis added.)

"The result in the *McCollum* case, 333 U.S. 203, was based on principles that received unanimous acceptance by the Court, barring only a single vote. I agree with Mr. Justice Black that those principles are disregarded in reaching the result in this case. Happily they are not disavowed by the Court. *From this I draw the hope that in future variations of the problem which are bound to come here, these principles may again be honored in the observance.*" (Emphasis added.)

He added that the "divisive controversy" would promptly end if the schools closed down, dismissing classes in their entirety, "instead of seeking to use the public schools as the instrument for security of attendance at denominational classes."

Justice Robert H. Jackson in his Dissent stated: "This released time program is founded upon a use of the state's power of coercion, which, for me, determines its unconstitutionality. Stripped to its essentials, the plan has two stages, *first that the state compel each student to yield a large part of his time for public secular education and, second, that some of it be released to him on condition that he devote it to sectarian religious purposes.*"

He then points out that what the state cannot do "directly" it is doing by "indirection." He added that "the greater effectiveness of this system over voluntary attendance after school hours is due to the truant officer who, if the youngster fails to go to the church school, dogs him back to the public schoolroom. Here schooling is more or less suspended during the 'released time' so the nonreligious attendants will not forge ahead of the churchgoing absentees. But it serves as a temporary jail for a pupil who will not go to church. It takes more subtlety of mind than I possess to deny that this is governmental constraint in support

of religion. It is as unconstitutional, in my view, when exerted by indirection as when exercised forthrightly.

"The day that this country ceases to be free for irreligion it will cease to be free for religion—except for the sect that can win political power. . . . Today's judgment will be more interesting to students of psychology and of the judicial processes than to students of constitutional law." (Emphasis added.)

E. R. & S. W.

"VOICE OF CHRISTIANITY" BROADCASTING STATION

According to *United Evangelical Action*, information has been received from Greensboro, North Carolina, as follows:

"The 'Voice of Christianity' station (*Action*, March 15), broadcasting Christian messages to people behind the Iron Curtain, will get into operation within the next few weeks.

"The station, now being set up in the international zone at Tangiers, North Africa, is the creation of Rev. Paul Freed of Greensboro, a Southern Baptist evangelist, who has spent the past few years crusading for religious freedom. It is backed with funds from various church groups and individuals.

"At present, a 1,000-watt transmitter, turn-tables, tape recorders and other broadcasting equipment are being set up by a skeleton force of six engineers, Mr. Freed said. The station will be ready to go on the air when it gets final approval from the State Department.

"In addition to its broadcasts to Iron Curtain countries the station will beam messages to Portugal, Spain, Italy, North Africa and the Near East.

"Mr. Freed has been seeking greater religious freedom for Protestants in Spain. On his last trip to that country (*Action*, May 15) he won a promise from Interior Minister Blas Perez Gonzalez that Protestants would be given more freedom in the future and that some closed churches would be permitted to reopen."

A CATHOLIC COOPERATES ON RELEASED TIME PROBLEM

According to the *Berkeley Daily Gazette* of July 3, 1952, a delegation of parents from Kensington, California, appeared before the Board of Trustees of the Richmond Elementary School District concerning religious education in schools.

Mothers of the children requested the board to extend released time for religious education to the sixth grade at Kensington School, the practice now being followed only in the fifth grade.

George D. Miner, Superintendent of Schools, stated that, although he was in

favor of religious education, instructional time for the regular curricular work in the public schools is also important. He stated that "in the fifth grade, we let children out for one period a week, at the request of the parents. At the same time, the public schools are the victims of much unjust criticism, with many parents claiming that we do not teach enough. Many, many agencies come to us and ask for time off for children, and, while most of these requests are from worthy groups, we are forced to turn them down."

Joseph Perrelli, a board member who is believed to be a Roman Catholic, said that his child, who attends the Kensington School, takes his religious training after school hours. He maintained, "We pay our teachers to teach the children, so why should we subtract from the children's classroom time? Why can't these youngsters take their religious training after school?"

The question was thoroughly discussed, after which the board stated that it regretfully turned down the request for extending released time into the sixth grade, fearing that the request would not stop there.

MASONIC AND LAW BOOKS WANTED IN THE PHILIPPINES

Brother Nicolas P. Baban, 32°, of Iloilo City, Philippines, is endeavoring to build up a Masonic and Law Library for the benefit of the Masons in his Valley. During the occupation of those islands, the Japanese destroyed the libraries and books deliberately, as Brother Baban wrote, "with the view of turning our eyes exclusively to the East and destroying our historic connection with the West."

He would appreciate receiving books of Masonic or legal interest that are not being used, and would gladly refund postage charges. His address is—Penaflorida Bldg., Iznart St., Iloilo City, Philippines.

HERESIES DISCOVERED IN "GOOD CATHOLICS"

New York.—Rev. Joseph H. Fichter, S. J., in *Southern Parish*, the first volume of his analysis of the "Dynamics of a City Church," finds a frighteningly large percentage of "good Catholics," not the highbrows, but the average middle class people and hard parish workers, off center in their belief: 9 per cent of this group advocated euthanasia; 14 per cent looked for a relaxation of the "divorce laws" of the church; 24 per cent did not believe in damnation; 36 per cent denied a personal devil; 46 per cent preferred public over religious schools; 33 per cent believed in restricting the number of chil-

dren; 74 per cent would not send their children to racially mixed kindergarten, etc.

These examples indicate the restlessness among Romanists who sit in pews Sunday after Sunday, attend annual missions, receive the sacraments and recognize the leadership of priests.—*United Evangelical Action*.

PLANNING TO FIGHT RED COMMUNISM WITH BIBLES

The following item appeared in the August 15th issue of *United Evangelical Action*:

"Berne, Ind.—(E/P)—The printing of one million Bibles in the Russian language was begun at the Economy Printing Company of Berne, May 26th, as a part of the plan of the Russian Bible Society to place Bibles behind the Iron Curtain as the most effective means of fighting Communism. At a signal given by Rev. Basil A. Malof, president of the Russian Bible Society, the presses were started on the Bible run, while representatives of the Gideons International and local churches looked on.

"These Bibles will be the first of their kind to be produced entirely on American soil, Rev. Mr. Malof declared. Russian Bibles have been printed in Russia in the past, but because of the refusal of the Kremlin to grant paper for such books, such printing is impossible now. It is expected that the Bibles will be smuggled into Russia by some of the ardent evangelical Christians in countries along the Russian border. It is known that the Russian police themselves are hungry for the Word of God and will read it if copies are made available to them."

INCREASE IN NATIONAL DEBT MAY RAISE THE DEBT CEILING

Unless there develops an unlooked for change in the present economic trend, the U. S. national debt will probably exceed the present legal debt limit of \$275,000,000,000 and, as a result, Secretary of the Treasury Snyder is expected to ask Congress to raise the ceiling of the national debt:

At the end of November, 1951, the national debt was estimated at \$259,600,000,000, which was an increase of \$4 billion since April, 1951, and the highest in four-and-a-half years.

By June, 1952, the national debt amounted to \$262,500,000,000. If present spending and tax receipt forecasts prove correct, the debt will exceed \$265 billion in the next six months. This would require that the debt ceiling be lifted.

"CITIZENS AND THEIR SCHOOLS"

The above caption is the name of the monthly bulletin issued by the National Citizens Commission for the Public Schools, 2 West 45th Street, New York 36, N. Y. It contains news for people working for better schools in their communities.

The July issue carried statements of some of the commission, several of whom are editors or publishers, who tell how they feel professionally about schools.

Louis B. Seltzer, editor of the *Cleveland Press*, said: "In Greater Cleveland, the importance of school news is a matter of simple arithmetic. Total school enrollment climbs steadily. Public school budgets and number of employees are greater than in most major industries. School news automatically finds a huge, established reader interest—students, parents, teachers, graduates, their neighbors, friends, and, of course, the taxpayers. We know of no person who does not feel close to school affairs. This self-interest in schools, plus a larger and less selfish community interest, makes Cleveland classrooms a Grade A news source."

Mrs. Bruce Gould, editor of the *Ladies' Home Journal*, stated her position thusly: "Education is a common denominator of democracy. Since my husband and I became editors of *Ladies' Home Journal*, we have used every means to bring that thought before our great audience of women, to share with them the problems involved in an adequate education for Americans. The *Journal* pioneered in crusading against low-grade backward schools and for higher pay for teachers. Through the years our material has run from such practical subjects as remedial reading, eyestrain in children, Denmark's adult education program, why boys quit school, how the draft affects our future citizens, to such underlying philosophies as, 'Should Religion Be Taught in Public Schools?' and 'The Aims of Education.' Our pages are always open to educational material because we know from our readers' response that there is no subject closer to their hearts. As we recently printed on our cover, 'When You Educate a Woman, You Educate a Family'."

Palmer Hoyt, editor and publisher of *The Denver Post*, said this: "The *Denver Post* puts a high priority on news about the academic and financial details and needs of public schools. The *Post* has proven to itself that such interest pays off in both the quality of education and in public interest and appreciation. That was clearly demonstrated in reactions to a searching series of stories on Colorado schools by Associate Editor Lawrence Martin a year

ago. Both the *Post's* news and editorial departments are alerted to developments of all kinds in primary and secondary education. The growing volume of space we are giving to schools is, in our opinion, fully warranted by the problems of our times and by the public's interest."

KEEPING UP WITH THE BROWNS

Our August issue had a story of three Grand Masters of the same family in South Dakota—Thomas H. Brown, Marshall R. Brown and Roger S. Brown. This seemed to be quite a record, but it was not long until Grand Master George W. Christie, 33°, of Minnesota matched it, even to the fact that these three Grand Masters in Minnesota were also named *Brown*.

He wrote that John Harrison Brown, the pioneer editor in Kaniyohi County and the first judge of the 12th Judicial District, was Grand Master of the Grand Lodge of Minnesota in 1887-1889. His son, Calvin L. Brown, who served with distinction for many years as Justice of the Minnesota State Supreme Court, was Grand Master in 1894-1896, and the latter's son, Montreville J. Brown, an eminent St. Paul attorney, was Grand Master in 1933-1934. Since then Minnesota Grand Lodge has had another Brown for Grand Master, Keith M. Brown, who served 1950-1951, but he is no relation to the other Browns.

America is used to the phrase, "Keeping up with the Joneses," but in Northwest Masonry no family has come anywhere near keeping up with the Browns. If so, we would like to hear about them.

CATHOLIC EDITOR IN COLOMBIA DEPLORES ACTS OF SAVAGERY

THE persecution of Protestants in Colombia by Roman Catholic mobs led by priests has been denounced by the Roman Catholic editor of *El Nacional* of Barranquilla, Colombia.

The destruction of a Protestant chapel at Camp Hermoso by a mob of fanatics, goaded on in their vandalism by a priest, was denounced by the *El Nacional* editor as "another of those acts of religious savagery that have portrayed our people to the world press as a herd of savage beasts."

He raised the following points: "Why do we persist in humbling our church before the world? How is it possible that church authorities do not condemn assassinations, dynamitings, and other revolting acts against a sister church? How indeed, if we take into account that it is solely to the Protestant armies of the United States and England that the Vatican owes its life at this moment? These armies maintain the barrier holding back the Russian Army

from Rome. What would happen to the Roman Church without these Protestant defenses?"

He called attention to the 50,000 slain in the disturbances that began in 1948 and have continued since. Other countries, such as the United States, Mexico, Argentina, Venezuela, and in other parts of Central and South America, said the editor, cannot understand how it is that, in the middle of the Twentieth Century the Roman Catholic religion wishes to impose itself by violence. He referred to the disgraceful picture of "Father Jordan blessing the daggers in Malaga as 'blessed weapons when drawn in the defense of the Catholic religion,'" and added "it is something which people of these peaceful, honest, and industrious nations, where in respect of his neighbor each practices the religion of his choice, cannot understand."

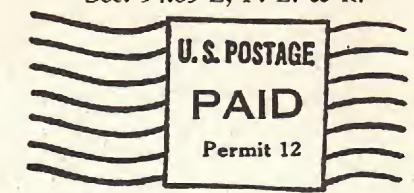
He then gives three reasons why, in particular, the attacks against the Protestant Church must merit frank condemnation from Roman Catholics. In the first place, Protestantism is the religion of the great majority of the people of the United States upon whom depends the destiny of the Western Hemisphere in the struggle with Moscow; secondly, Protestantism is a Christian religion and is akin to Romanism in its basic essentials; thirdly, Roman Catholics ought to show to Protestants the same respect and kindly consideration which countries with Protestant majorities show to Roman Catholics.

The editor is glad that his State of Arlantico has clergy who do not countenance savage acts, such as have taken place in Antiqua and the Valle del Cauca. He says that the least his people can do is to protest against the stigma that is continually being cast upon their country by the acts of violence in other parts of Colombia.

S. W.

BUSINESS AND EDUCATION

At its last annual meeting, the Chamber of Commerce of the United States reaffirmed its belief in the imperative partnership of business and education, which must be strengthened through an increased recognition and emphasis on moral and spiritual values. In the policy statement the Chamber said: "Education is an investment in people. . . . Increased economic and cultural well-being will accompany a continuing rise in the educational levels of the American people. . . . An adequate educational opportunity is the birthright of every American citizen. . . . This takes money. . . . Business should analyze the resources of the community and then assume their fair share of the responsibility for securing the necessary funds on an equitable basis."—*Citizens and Their Schools*.



SCOTTISH RITE NEWS BULLETIN

1735 Sixteenth Street, N. W.
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The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.